[Banana/ and Ipegue]

/83 cont./ Cachoeirinha. Sr. R. W. tells us that this influx is also due to the inroads of Protestantism, which incidentally is limited to Bananal alone"--and we might add: due to the internal conflicts emerging from that situation.

/84/ registered at the Taunay Native Reservation or Post (including Bananal and Ipegue); in 1941, there were 1,800 persons; in 1946, /the population/ declined to 1,379, and finally, in 1955, there was another decline to 1,060 individuals. It is interesting that this population decrease did not occur in a homogeneous manner, if Bananal and Ipegue are considered separately: whereas in 1946 Bananal had 995 inhabitants and Ipegue 384, in 1955 Bananal had 617 and Ipegue 443. One concludes that the population decrease occurred only in Bananal and that Ipegue underwent a slight demographic increase, which seems to point to the politico-religious conflicts in Bananal as the causes of the exodus. Many Indians who identified themselves as "Catholics," moved to Ipegue or to Cachoeirinha, communities which up to today have not been effectively reached by Protestant proselytism; and, on the other hand, many "Believers" moved to União and Moreira and marked them as Protestant communities, as indicated in earlier pages.

/84/ Bananal is undoubtedly the most important Terêna aldea and the most "urbanized," including houses, some of brick and the majority of adobe, but duly whitewashed and laid out with perfect symmetry, forming streets and blocks in good town fashion. In this area we have the Taunay Native Post, the school building, the Catholic church, the Protestant church, the "bolicho" of a Terêna, and the post guest house, as well as 84 Terêna dwellings.